WESTERN RECORDER.

PUBLISHED UNDER THE PATRONAGE, AND FOR THE BENEFIT OF THE WESTERN EDUCATION SOCIETY, AND AUBURN THEOLOGICAL SEMINARY.

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Oneida Bible Society.

The Annual meeting of the Oneida Bible Society was holden at the Session Room of the Presbyterian Church in Utica, December 29th, 1824.

An excellent sermon was delivered before the Society, by Rev. Alpha Miller.—After the sermon, the Society proceeded to business. The President and Vice President being absent, the Hon. Jonas Platt was called to the Chair.

The Report of the Directors being called for, the Rev. John Frost stated on behalf of the Directors, that they had not been able to prepare a report, in consequence of not receiving the annual report of the Treasurer of the purchasing Committee, and of the General Agent.

Whereupon it was resolved, that the Directors, who shall be chosen for the ensuing year, make a report as soon as may be, and publish the same in the Western Recorder.

Resolved, That the third article of the Constitution be so amended, as that the annual meeting shall be holden on the third Wednesday of January.

Resolved, that the fourth article be so amended, as that the President, Vice President, Corresponding Secretary, Recording Secretary and Treasurer, together with four other persons to be chosen at the annual meeting, shall constitute the board of Directors of the Society.

The President of the Society communicated his wish not to be re-elected.—Whereupon Resolved, that the thanks of the Society be given to the Hon. George Huntington, for his past services as President of this Society.

The Society then proceeded to the choice of officers for the ensuing year; and the following persons were chosen.

HON. JONAS PLATT, President,
Rev. ASAHEL S. NORTON, V. Pres't,
Rev. NOAH COE, Cor. Secretary,
EDWARD VERNON, Rec. Secretary,
WILLIAM G. TRACY, Treasurer.

Rev. HENRY DAVIS, D. D.
Rev. JOHN FROST,
Rev. S. C. AIKIN,
ERASTUS CLARK, Esquire, } Directors.

Resolved, that the Rev. Noah Coe, preach the sermon at the next annual meeting; and that the Rev. Willliam Goodell, be his alternate.

Resolved, that the next annual meeting be holden in this place on the third Wednesday of January next.

At a meeting of the Directors, at the house of the Hon. Jonas Platt on the third of January, in conformity with one of the Resolutions above stated, the following Report was prepared; which is now respectfully presented to the patrons of the Society to which it relates.

14TH REPORT,

OF THE ONEIDA BIBLE SOCIETY.

It appears from the Treasurer's account, as audited and approved, that there is a balance in his hands of $81 38; and a fund in Notes amounting to $820 77.

From the Report of Merrell & Hastings, agents for the sale of Bibles, it appears that they have a balance in their hands in favour of the Society, of $185 18.

The Purchasing Committee, made a verbal report, that there was due to the American Society for Bibles, $44 67.

The Distributing Committee stated, that there are no Bibles on hand for distribution; and that they were unable to state the number of Bibles distributed the past year, as the sub-agents have not generally made returns.

The Directors have ordered the Treasurer from time to time, to remit to the American Bible Society, such sums as he may have in his hands, with instructions to forward the balance due to this Society, in Bibles and Testaments to Merrell & Hastings, in Utica; and they cherish the hope that the liberality of the benevolent in this county, will enable the Society to furnish a constant supply of Bibles for the destitute in this vicinity.

Nay more, they cherish the hope that such will be the liberality of the patrons of this Society, that a large donation may annually be made to the American Bible Society, to which it is auxiliary.

That Society must depend in a considerable degree upon its auxiliaries in the oldest, most wealthy, and enlightened parts of the country, for means to carry their extensive designs into successful operation.

Indeed, that Society has a right to expect such aid. She owes her existence to these auxiliaries. She is the child of her children, and they are bound to extend to her the fostering hand, and to afford her prompt assistance in all her benevolent operations.

This Society ought to make an annual donation to the parent Society, of not less than two or three hundred dollars.

The Directors with fearful emotions, are constrained to say, that the patrons and officers of this Society, appear to have, in a great degree, lost sight of the importance of this institution, while engaged in promoting other plans of benevolent enterprize.

We would not wish to diminish the sums cast into the treasury of the Lord, to send the Gospel to the Indian Tribes in our own land, or to the Idolaters of Asia, and of the Islands of the Sea; but while we fix our eye upon the destitute at a distance, let us not forget the poor at our own door, and in our own neighbourhood. It is believed that if the inquiry were made, of every family in this favoured region, "Have you a Bible?" the answer would often be "no." The Directors would affectionately intreat the friends of the Bible and of humanity, to visit the habitations of poverty in their own neighbourhood, and ascertain who are destitute of the Scriptures. Many are too thoughtless even to ask for a Bible, who might be roused from their stupidity, were some benevolent hand to supply them with one. Such an act of kindness might be the means of awakening their conscience, and leading them to inquire "what shall we do to be saved."

Others, who would be grateful for a Bible, may not know that they can receive one gratuitously. And some, perhaps, may be ashamed to acknowledge their poverty and ask for a Bible, who would receive and peruse it if presented unsolicited.

It is an undoubted fact, that even in the most favoured spots of this land of Bibles and Sabbaths, there are many among the poorer classes, who will never possess the word of God nor hear the Gospel, unless it is brought to their door. Such is the depravity and stupidity of many among us.—And unless they are roused by the exertions and prayers of others, they will remain in this state of spiritual stupor till the "day of salvation" is past.

The British and Foreign Bible Society, are pursuing their majestic operations with unabated ardour. The American Bible Society, is pressing onward in the same glorious career. Many of its auxiliaries, are efficient in their operations. And shall Oneida be left behind in this labour of love? Let every benevolent man and woman among us answer, "No"—*more must* be done—*more shall* be done the present year, than the past, in supplying the poor among us, with the "bread of life and waters of salvation."

THE TWO EDWARDSES.

The following short notices of these eminent characters are said to be contained in the American edition of Lempriere's Biographical Dictionary, now publishing by the Messrs. Lockwoods, in New York. We wish it was more fashionable to peruse the works of the Edwardses, instead of poring over the more polished but *lighter productions* of the present day.

JONATHAN EDWARDS, President of the college of New Jersey, and eminent as a divine and metaphysician, was the son of Timothy Edwards, minister of Windsor, Connecticut, and born October 5th, 1703. He was educated at Yale College, where he was graduated in 1720. He studied theology in the same institution, and spent two years there as a tutor, after having preached a short time in New York. In 1727, he settled in the ministry at Northampton, Ms. as colleague of his grandfather, the Rev. Mr. Stoddard, where he continued to labor with remarkable success till 1750, when he was dismissed in consequence of a disaffection of the people on account of his views respecting the administration of the Lord's supper and the discipline of the church. In 1751, he settled as missionary to the Indians at Stockbridge, Mass. and remained there till his acceptance of the presidency of the college at Princeton, New-Jersey, in January, 1758. He had scarcely entered on the duties of that station, when on the 22d March, he fell a victim of the small-pox, in the 55th year of his age. President Edwards, whether his genius, his writings, or his influence on religion and philosophy, are considered, must be pronounced one of the greatest men, not only of the age in which he lived, but of modern times.—His Treatise on the Will is deservedly regarded as one of the ablest productions of the human mind. By that and other disquisitions, he settled several controverted subjects which had perplexed the divines and philosophers who had gone before him, and gained a title to be ranked, like Locke, Bacon, and Aristotle among the most distinguished who have employed themselves in the study of metaphysics. His Treatise on the Will was translated into several foreign languages, and procured him the thanks of the professors of theology in the Dutch universities. He was not more eminent as a metaphysician, than as a christian and minister. His life was characterized by pre eminent conscientiousness, meekness, humility and reverence towards God; and his official labors by fervency of devotion, seriousness, plainness, love of truth, and pungency of address to the conscience; his labours were uncommonly successful, and his writings, which were numerous, and which have lately been published in eight volumes octavo, will perpetuate his usefulness and fame.

JONATHAN EDWARDS, D. D. President of Union College, Schenectady, New York, and son of the preceding, was born at Northampton, 1745. He received from his parents an early pious education. His father's family in the infancy of this son, removed to Stockbridge, where the population was chiefly composed of native Indians, and whose language, the Mahakaneeco, was principally spoken. Mr. Edwards acquired a perfect familiarity with that language, which he ever afterward retained. At a very tender age he was sent, in company with the Rev. Gideon Hawley, a missionary, to reside among the Oneidas on the banks of the Susquehannah, that he might himself become qualified for a missionary life. His subsequent education was at Princeton College, under president Finley. Here he became hopefully pious, and devoted himself to the service of God, as a minister of religion. After residing two years as a tutor at Princeton, he was first settled in the ministry at New Haven, in Connecticut, 1769, afterwards, in 1796, he took the pastoral charge of the church at Colebrook, in that state, and in 1799 was appointed president of Union college, at Schenectady. To the interests of this institution, he ardently devoted the short remainder of his life, till August, 1801, when he was removed by death, in the 56th year of his age. In person he was somewhat above the ordinary stature, his features were bold and prominent, and his countenance commanded respect from all in his presence. As a scholar he was critically skilled in the Hebrew, Greek and Latin languages, and was well versed in all the literature of the age. But his favorite studies were theology and the philosophy of the mind, in which he had few superiors. In the structure of his mind, in the qualities of his heart, in the pursuits and many remarkable events of his life, he much resembled his venerable father. His literary works published during his life, besides many occasional sermons, and contributions to the periodical religious publications of the day, are, 1. Three sermons on the nature of atonement. 2. Observations on the Mahakeneeco language. 8. The Salvation of all men examined and refuted. 4. A Dissertation on Liberty and Necessity.

MENTAL TELESCOPE.

In an interesting article which appears in the *Edinburgh* Christian Magazine, the writer sets forth the fallacious appearance of *seeming* worshippers, under the similitude of a dream. He says, that he had been disputing with a person who had said that many who appear solemn in the house of worship, were destitute of vital religion; when, after reflecting on the debate, he fell asleep, and was at length presented by a celestial visitant with a species of telescope quite different from any thing hitherto invented by philosophers, a description of which, was to be attempted only by detailing the miraculous discoveries to which it led.

We give the rest of the dream in the writer's own words.

"Wondering at the powers it was said to possess, examining its curious workmanship, and considering how it was to be used, I had proceeded by heedless steps to the end of the glade in which I wandered. When casting my eyes on the country which opened to my view, I perceived a large building at a distance, with crowds thronging its entrance. I immediately understood it was a church, and resolved on going thither to try the powers of my telescope.

Their introductory exercises were just over as I arrived. The minister read his text from JER. xvii. 9., and through the whole seemed to be very animated. But I can give no account of his doctrine, for to attend to it was not then my business. But, placing myself in such a position as not to disturb the audience by making my observations, I immediately set about using my telescope. The first that attracted my notice was a man above the middle age. He had a sedate countenance, and seemed very thoughtful. I was entirely prepossessed in his favour, and had not the least doubt of finding him devoutly exercised. So I immediately turned my tube to him. I was at first confounded at the strange scene which was presented to me. Ideas appeared in bodily shapes, and were emanant from a small aperture in the heart never yet discovered by the microscope of the anatomist; and after remaining a while visible, they totally disappeared. Upon considering the texture and shape of his ideas, I perceived he was a merchant, and now engaged in reflecting on his success in business the bygone week. I was not a little astonished at finding him thus exercised, but was disposed to look upon it as one of those wanderings of the heart to which even the most pious are sometimes subject, and expected that his attention would soon be recalled; so I still kept my tube to him. I soon perceived that there was a turn in his ideas; but instead of finding it to be what I expected, I soon understood that he had begun to sum up his bad debts. I could not help feeling a degree of indignation on this discovery, and turned from him, saying, "Poor worm of the earth! thou hadst far better be now in thy counting-room, than in this worshipping assembly."

"The next I singled out for observation, was a gentleman in the prime of life. There was much animation and vivacity in his face. I had scarcely so great hope of him as of the one I had examined; yet I could not help being somewhat interested about him, and hoping the best, I immediately turned my tube to him. At the very first sight, I perceived that our worshipper was a country squire, and now enjoying a second time the sports of a fox chase. But understanding that the whole train of his reflections consisted merely of beating coverts, hazardous leaps, and hard whipping, I turned with disgust from such insipid entertainment.

"I was scarcely now so sanguine in my expectations of finding real piety. Yet still I singled out another of whom I had great hopes. He was a youth not twenty. But though young, I could perceive his face marked with the lines of thinking. He for the present too seemed very pensive.—Surely, I said, years teach not wisdom; I will find in this youth that devotion which I looked for in vain in the heart of the aged. Applying to my telescope, I at once knew from the cast of his ideas that he was a student. But how was I disappointed, when instead of finding his attention fixed on the doctrines of the preacher, he was considering the Newtonian theory of light, and collecting arguments for its refutation!

"Being thus disappointed, I began to despair of finding that which I looked for—true devotion. But remembering that I had examined none of the exercises of the fair sex, my hopes began to revive. They, I said, within myself, are more given to devotion. They are endowed with natures less stubborn, and are more influenced by the objects around them. And in this place, where every thing wears a venerable aspect, their gentler souls can be no otherwise engaged than in the most pious exercises. In this frame of mind, I singled out a young lady of a very prepossessing appearance. I indeed perceived a smile in her face, but that, I confess, did not in the least prejudice me against her; for, said I, when the heart rejoices in God, why should not a smile enliven the features? But on making my observations, I perceived that my fair one was anticipating the pleasures of a ball: She was triumphing immoderately over her rivals, receiving many a fine compliment, had in reality the most engaging youth present for her partner, and was saying many a smart and witty thing. I could not help pitying the vanity of the girl, and began to look out for one more sober. I soon cast my eyes upon such a one as I wished. She was a lady yet in the prime of life. I thought I could observe in her face a great deal of anxiety, mingled with a certain sorrowful air; the tear even stood in her eye. I immediately construed these into the effects of devotion. Surely, I thought, she hangs on the lips of the speaker, and feels a godly sorrow. But on turning my tube to her, how great was my astonishment, when the first idea that appeared was, a princess in great distress.—But recovering from my surprise, and considering the concomitant and succeeding ideas, I understood that my fair object had been at the play the preceding evening, and was now in church indulging those feelings which had been excited in the theatre.

"At this, I could not help heaving a sigh; and saying to myself, Alas! what is man?—his exterior seems fair as the temple of God, but his heart is a cage of unclean birds.

"By such a series of disappointments, my anxiety to discover devout worshippers had entirely subsided. So that I now became quite careless whether I found them rightly exercised or not. In this easy frame of mind, I made a great many more observations. One I found to be a tailor, with his ingenuity on the rack, in inventing a new cut for the coat of a first rate beau: A young lady, I found consulting with her milliner; another was ruminating on a novel which had engaged her attention the preceding evening—An old belle was selecting a card party; and a time-worn beau was thinking on having a new patent wig. But after making above thirty observations, I had only found two who were listening with any attention to the speaker.

"I had by this time ample proof of the powers of the telescope; and, discountinuing my observations, I began to reflect on the advantages I enjoyed, by having such a valuable instrument in my possession; and justly concluded, that now no person could deceive me. But after pleasing myself for awhile with these reflections, I found myself possessed with a desire to examine the parson himself, and see if he spoke the language of the heart. But finding I could not satisfy my curiosity in the place I then stood, I resolved to alter my position. But in my endeavour to step from a small eminence on which I stood, I gave such a nod in my chair that I immediately awoke."

CONVERSION OF AN AGED SINNER.

Holding a meeting on one occasion, at a private house in a certain town in New England I resolved to venture upon a mode of conducting it, in some respects different from the ordinary mode. I told the good people who were present, that it was my anxious desire, after prayer, to have a little personal conversation with those who were "without hope;" and, if they were disposed, should be glad to be helped by their prayers for that direction and blessing, without which all would be vain. The professing Christians felt very anxions to pray *socially*, and retired together into an adjacent room for the purpose. When about the last professor had left the room to do this solemn work, I perceived an old man rise slowly from his seat, his locks frosted with eighty winters, his forehead thickly arched with wrinkles, his face wan and bloodless, and his limbs tremulous with age—who walked carefully towards the room for prayer. As he went however, his manner excited some suspicion; for it did not seem to be altogether the result of the decrepitude of old age, it rather betrayed some internal doubt in the mind of the old man himself, whether that was altogether the place for him. However he persevered, and had laid his shaking hand upon the handle of the door, which was already closed upon him, when I stepped up to him, and respectfully asked him if he was *prepared to pray with the children of God?* He murmured something which I did not understand, and turning as quickly round as the weight of years would permit, sat down with great apparent disgust, among those without hope. "*The sinner a hundred years old shall be accursed.*" Thus God speaks in his word, and thus did he in that important moment, speak to this old man.

"*I felt,*" to use his own words in afterwards speaking upon the subject, "*I felt when that door was shut upon me, as if I was shut up in hell!*" Thus it happened, that through the medium of an earthly image even his hardened mind was forcibly impressed with the horror of an exclusion from heaven. He then began to reflect upon his character as a sinner. "*I am a sinner!*" he exclaimed, "*an old sinner! and I never found it out before. Why did'nt I know it before? I never was called a sinner where I came from—but I am a sinner;*" and the warm tears gushed from his eyes. He wept freely for a life undone! It seemed as if that intensely pathetic aspiration of the prophet for himself, "*O that my head were waters and my eyes a fountain of tears*"—was literally exemplified in the case of the poor old man. He was indeed in a state of pungent conviction. He had sinned so long, he felt, that mercy for him was entirely out of the question. But he was told there was power and merit in the blood of Christ to remove even the curse which the law has bound to a sinner an hundred years old. And had he even reached that exact number he might be saved, if he would repent. Although God says, "Those that seek me early shall find me," he does not say, "those that seek me late shall not find me."

He was just about to step into the grave, —when the voice of God shook his inmost soul, and the call, the loud call, was effectual in arresting his progress to destruction. All oppressed with sin, he repaired to Jesus —at his feet he laid his burden down—and was happy! A smile like the last day-light ray which lingers on the confines of a winter's evening, lighted up his pale withered features, and again pouring forth a flood of tears, he tried to speak OF THE LOVE OF CHRIST. Oh! he appeared so subdued—he was all tenderness—he was like a little child; and his appearance strikingly illustrated the words of the Saviour—"Except ye be converted, and *become as little children*, ye shall not enter the kingdom of heaven." He now began, at the setting of life's sun to pray in his family, and to seize the few moments that remained, for the purpose of devoting them to God.

[*Bost. Telegraph.*

Fragments.

THE LAPSE OF TIME.

Years shorten as a man advanceth in age; like the degrees in longitude, man's life declineth as he travels towards the frozen pole, until he dwindles to a point, and vanishes forever. Is it possible that life is of so short duration! Will ninety years destroy all the golden names over the doors, in the cities and towns of this flourishing country, and place new ones in their stead?

Could any one who has died within a few months past, rise and come into our cities fifty years hence, what an alteration would he find! Should he inquire for the men and women of note at the present day, a single word might answer a thousand of his questions? Where are Mr. ——— Mrs.———, &c.? *dead!* and scarcely can it be remembered that they ever lived. Among the tombs where I frequently wander to find wisdom, I find but few who survive sixty years; where I have found one who has weathered three score, I have mourned over ten who never saw twenty summer's suns. Melancholy consideration! Even while I write, the clock tells me I am one hour nearer the grave; that while I am poring over the epitaphs of the silent dead I am hastening to join them in the dark sleep of oblivion!

Men are born with *two* eyes, but with *one* tongue, in order that they should see twice as much as they say; but from their conduct, one would suppose that they were born with *two* tongues, and *one* eye; for those talk the most who have observed the least, and obtrude their remarks upon every thing, who have seen into nothing.

It is by light from God that we are to be directed to him.

That we may not complain of what *is*, let us see God's hand in all events; and that we may not be afraid of what shall be, let us see all events in God's hands.

To love God is to have no other will than his, to keep faithfully his law, and have in abhorrence all violation of it.

To love God is to desire to converse with him, to wish to go to him, to sigh and languish after him. That is but a feigned love that does not desire to see the Beloved.

The frowns of the world would not disquiet us as they do, if we did not foolishly flatter ourselves with the hope of its smiles;

OF SECTS.

"As for sects, a breath may make them as a breath has made. There is much trash cleaving to us all, but when I see him whose right it is to reign, and whose dominion is over every mind, going forth conquering and to conquer, I must and will rejoice, and am more than ever desirous to know no man after his sect. I would say of every one, who bears the image of Christ, and who contributes to the improvement of the spiritual desert that surrounds him, and of no one else, "the same is my brother and sister and mother. What a sad thing that while our Lord Jesus Christ loves his people because they bear his image, the cause of our attachment should be that they are of our sect?"

JOHN ARCH.

John Arch, a converted Cherokee, was born and bred among the mountains, near the confines of South Carolina, in the most ignorant part of the nation. Happening to be at Knoxville, Tenn. in December 1818, he saw Mr. Hall, who informed him of the school at Chickamaugah. Returning home, he took his gun, and set off in search of the place. After travelling a hundred and fifty miles, he arrived at the station, told the missionaries he had come to attend the school; and offered them his gun, which was his only property, for clothes. We are informed that his appearance was so wild and forbidding, that the missionaries hesitated to receive him, especially as he was supposed to be not less than twenty years of age.—But he would not be refused. They took him upon trial. It was not long before he discovered an anxious solicitude respecting his soul, and soon gave the most satisfactory evidence of piety. His thirst for knowledge was ardent, and his application and proficiency in learning were gratifying. In ten months he could read and write well.—Some time after he became serious, he was falsely accused, by some one of his school mates, of doing an improper act. Conscious of innocence, he could not well brook the charge. That evening and night he was missing, and the next morning it was concluded that he had absconded. But in the course of the forenoon, he made his appearance. On being questioned respecting his absence, he made this reply, "I felt angry, and knew it was wicked. But I could not suppress it. I therefore went to seek the Saviour, that I might reconcile my heart." It appeared that he had spent the night in devotional exercises. He was at length admitted into the church, and, from that day to the present, has sustained a good Christian character. He has been much employed as an interpreter, both at the different stations and in the evangelical labours of the missionaries in various parts of the nation.

[*Memoirs of Catharine Brown.*

A JUMBUS, OR NEGRO WAKE.

Mr. Fleming, the baptist Missionary at Honduras, writes under the date of the 9th of August last, "We have been disturbed several nights, with jumbus, or wakes, which are held at the death of those negroes who make no profession of Christianity. One was held a few nights since near our house for an old woman who died. The negroes commenced by lighting a fire, and drinking rum; the boys and girls ran to and fro through the flames: afterwards beat their paddles, (by which they row their boats,) one against another; others were beating drums; some were crying, others laughing, and some singing—they appeared all in confusion. About four o'clock P.M. one man sung a song; after every three or four words he struck the paddles against each other; and all joined in a chorus: the assembly then broke up. I asked the reason of their making merry when one of their fellow creatures died? they replied that she was gone back to the coast of Guinea, to her relations and friends. Twelve months after death, they visit the grave with provisions and drink, and ask the dead how they do?"

From the Conecticut Observer.

THE PRAYING MOTHER.

In a seaport town in New England, lived a pious mother of six daughters. At the age of sixty; she had been for many years subject to disease and infirmity, which confined her to her house, and almost to her room. To the writer of this, she said, at one of his first interviews with her; "I have not, for this many years, known what it is to go to the house of God in company with his people, and to take sweet counsel with them. But I have another source of grief greater than this one, that weighs down my spirit day and night, while disease and pain bear my body towards the grave. I have six daughters; two are married and live near me, and four are with me; but not one of them is pious. *I am alone.* I have no one for a Christian companion.—O that even one of them were pious, that I might walk alone no longer." Such was her language. She was evidently a woman of sorrowful spirit, beseeching the Lord with much entreaty. Soon after this a revival commenced; of which her four single daughters were among the first subjects.—A fifth was soon added to their number. But the other, the eldest was unmoved.—"Mother," said one of the converts; "Let us all unite in observing a day of fasting and prayer for our unawakened sister." The agreement was made. The day was observed. Of this, the subject of their prayers had no knowledge. But *on the same day*, while engaged in her domestic concerns at home, her mind was solemnly arrested; and she was soon added to the Christian sisterhood. The praying mother lived a few years to enjoy their Christian society.—They surrounded her dying bed, received her last blessing, commended her spirit to God; and now follow the faith and patience of that mother who is gone to inherit the promises. She "being dead yet speaketh."

X.

Religious Intelligence.

BURMAH MISSION.

Some time ago we laid before our readers a letter from Mrs. Hough, detailing the trials of the Missionaries at the time of the capture of Rangoon by the British. The last Baptist Register, contains a letter from Mrs. Wade, which gives more minute details of their sufferings;—and which will be read with peculiar interest, from the circumstance that the writer of it, together with her husband, took their departure for the land of Missions about two years since, from this village, where the ordination took place, and where Christians of different denomination, united in bidding them God speed, and aiding the cause by their contributions.

The letter was addressed to her aunt, and dated Rangoon, June 10th, 1824. We have room at present, only for a part of it. After mentioning the seizure of Mr. Wade and Mr. Hough, the letter proceeds as follows:

"We sat down in silent sorrow and almost despair, for every moment of that night we expected the Burmans, according to their custom, to plunder our house, and in such a defenceless situation, dreadful indeed must have been our fate. About twelve o'clock, some friendly Burmans informed us that several ships had invested the town, when we were assured by the Burman Christians and all around us, that when the first gun was fired upon the town, every white man would be immediately massacred. The distress of that long, long night, can never be described. Our good Christian, Moung Shevaba seemed to participate very deeply in our sorrows; he said God was able to save them, and promised us if we were all put to death, that he would teach the christian religion himself. He then bowed down upon the floor and offered up a most fervent petition for all the Missionaries, and the cause of God in Burmah. It was a most solemn time—I thought it "no less than the house of God, and the gate of Heaven."—At last the morning dawned and we learned that no ships had reached the town, Mrs. Hough then addressed a letter to Mr. S. —— an American gentleman of her acquaintance, who had formerly been very influential among the Burmans, begging his influence in behalf of our husbands. He returned an answer saying, he had made every exertion in favour of the prisoners in vain, and that he was extremely apprehensive for his own safety. We prepared breakfast, and sent to our husbands, with a billet requesting them to allow us to share their horrid prison. But we received no answer;—the servant said they did not eat, and looked extremely distressed; and added, that it would be impossible for us to get through the crowd of Burman soldiers to the prison. Thus the morning passed in this dreadful suspense, until we formed the desperate resolution of preparing dinner and conveying it to the prison. The consequences could not be worse than our anticipated fate. I felt more composed this day than the preceding night. But what a scene did my past life present, and how very imperfect and impure my devotion to the Saviour, in view of the bar of God, and the eternal world! Yet, He who has promised "my grace shall be sufficient for thee," verified his promise, for I never before felt such a sweet and firm assurance, that through the merits of Christ my name was written in heaven. While our dinner was preparing, the ships of war reached the town, and the engagement soon commenced.—Our house, though near a mile from town, shook extremely, and some balls passed by us. All the Burmans around us fled, begging us with many tears, to flee with them; saying, if the Burmans could find us, we should share the fate of our husbands. We well knew this to be a Burman custom, but our extreme distress for those dearer than life, rendered safety and danger alike to us. After some time, however, we concluded to go a short distance to the Portuguese Church, where we learned that many females had taken refuge. But when we arrived, we found that the Catholic Priest would not open the Church—and when we went into his house, he bid us go immediately out.—We therefore put on Burman dresses over our gowns, blacked our faces, and sat down upon the ground with Burman females, hoping to remain unnoticed; but we were soon informed that the Burmans were in search of us, and also saw several armed men near us. We therefore fled to a small house, where we soon beheld, Oh! how shall I relate! Our husbands were led by almost naked in chains, towards the place of execution. My first wish was to follow and share the fate of my husband. But a moment's reflection convinced me that such a meeting must necessarily distract that composure and fortitude of mind, so desirable at such a moment, and I fell upon the floor almost insensible of what I suffered. Mrs. Hough lay near me like one dead, and all around was confusion and distress. We were soon, however, roused from this state by being again turned out of doors, and next took refuge in a small wood house, where several females had retired. Here we were again informed, that the Burmans were near in search of us. The fire from the frigate grew nearer, so that many balls fell around us, and we had every reason to expect they would penetrate the house. Imagine, my dear Aunt, what must have been the distress of that moment. I felt that I was a lonely widow, and expected every moment to fall into the hands of the murderers of my husband. I opened my Bible, which was almost the only thing I had taken from my house, and I am sure its precious contents were never before so sweet. My agitated mind became perfectly composed, and O, how I felt to admire and adore the riches of that grace which could teach fallen man. I looked upon death, it was disarmed of its terrors, and not a cloud was permitted to darken my prospect of immediate entrance into eternal glory. The atonement of Christ was my only hope, and I felt that "his grace was sufficient for me." I never for a moment regretted that I had left my native land for the sake of Burmans—and though I had never been able to do any good, I felt that God owned and blessed the sacrifice.—Oh, how my heart rejoiced at this trying moment, in the prospect of the gospel spreading in this dark Empire under the English admistration. Such was the state of my mind when the troops landed, and we heard the sound of the Bugle near us. Mrs. Hough and myself immediately threw off our Burman disguise, ran from our place of concealment, and were immediately taken under the protection of the English troops. When I found myself delivered from death and danger, all my composure fled; I felt that I was restored to a wretched existence, when all that could render life desirable was now no more. The English officers treated us with all that delicate respect and sympathetic attention, so necessary to soothe our bewildered senses. They assured us that a company of the troops should be immediately sent in search of the prisoners, and a guard to conduct us to our house. As but few soldiers had landed, we were advised to spend the night within the walls of the town. We were accordingly placed under the protection of the American gentleman before mentioned. His wife is quite like a Burman, but is a woman of rank and fortune, and treated us with much kindness. About eight o'clock in the evening we were much surprised at Mr. Hough's arrival.—He had been sent by the Burmans to make peace with the English. He reached the ships and delivered his message, when the General returned an answer saying, when the prisoners were delivered up, he would treat with them; but if they shed a drop of blood, the whole Empire should be laid in ruins. With this message he returned to the place where he left the prisoners, but they were not to be found. He continued his unsuccessful search until near dark, when he returned to town. Thus I was doomed to spend another night in this dreadful state of suspense. I retired to my couch but not to sleep, for want of food and rest with excessive agitation of mind, had almost deprived me of reason. At times I felt quite delirious, and was insensible of my wretched situation.—At length the night wore away, and I was informed at an early hour that all the prisoners had been rescued, and Mr. W. would shortly arrive. My bewildered senses were hardly susceptible of joy, but the deception was short for a gentleman soon came to inform me that three of the prisoners had really been rescued, but they were separated from Mr. Wade in the morning and knew nothing of his fate. May you never know what I suffered at this moment. Had not the same kind hand that afflicts, supported me, feeble nature must have sunk under the trial. But that still small voice which speaks peace to the afflicted, whispered, "It is the Lord, let him do what seemeth good," and I was enabled to say with Job, though "he slay me yet will I trust in him." This morning two pious soldiers came to see us. They seemed to participate most sensibly in our sufferings, and enquired very anxiously if we were in want of money, or any thing they could obtain for us. I am sure I never before felt so grateful for offered kindness and Cheistian sympathy. I returned with Mr. and Mrs. Hough to the Mission House while the troops went in search of the prisoners. I had every reason to suppose if Mr. Wade was still living, he was carried into the forest where without clothes or comforable food, he would sink under the burning sun and his heavy chains. I waited without receiving the least intelligence, until near twelve o'clock, when Mr. W. arrived. Our feelings you will anticipate, and I am sure we shall raise our Ebenezer, and say, "Hitherto the Lord hath helped us."

From the Connecticut Observer.

CEYLON.

Extract of a letter from Rev. D. Poor, Missionary at Batticotta, in Ceylon, to the Principal of the American Asylum for the Deaf and Dumb, in Hartford. The letter has just been received.

"*My Dear Brother,*

"You have been so much in my mind to-day, that I cannot retire to rest without writing you a few lines; for if I defer it till my present impressions are effaced, I shall not write to you until I have another special impulse to do it.—This morning I went to one of our school bunalonees in Changarne to preach. As I rode up to the door, a venerable old man, who stood leaning on a staff within, came forward and took hold of my horse's bridle as I dismounted, which was rather a novel thing, as the people here are generally afraid of horses. In the course of my preaching, I proposed many questions to the people, as is my practice, many of which this old man answered with much propriety, and in such a manner as evinced a considerable knowledge of the christian religion. After the service, I had the curiosity to converse a litte with him. As soon as he found that he was permitted to speak, familiarly with me, he observed with an air of interest and solicitude, "As you are a priest, Sir, I wish to ask you one question; in cases of persons who are born deaf and dumb—is it owing to the sins they committed in a former state, or owing to the sins of their parents?" After giving him the best answer I was able to give, and showing him that it *might* have been much worse for them, if they had *not* been born deaf, he said, "Is it proper to assist such persons in charity?" "Certainly it is," said I. "Three such, descended from my loins, and are in very needy circumstances, can you assist them." "Where are they?" "In the house." "Where is your house?" "Near." Scarcely believing the man I told him I would go and see them. He conducted me to his house about a mile distant, a company of people following us. On my arrival at the place, he called before me three large well formed persons, a son and two daughters, all the children he ever had, who were from 25 to 35 years of age. It was truly an affecting sight.—I was desirous of ascertaining to what extent the parents were able to communicate ideas. Though their countenances were intelligent, their faculty of receiving ideas appeared to be *extremely* limited. Then it was that my dear friend and brother, and his interesting pupils, came in full view before me, and I regretted much that I had nothing of your faculty to communicate with such objects of compassion. I gave some account of your labours to the company present—who listened with much attention. But the burden of the old man's complaint was, that he might obtain, even a *very small* sum which would enable him to get his two daughters married. You can hardly understand this subject, but it is true, that if a man has a little property he can easily take husbands for his daughters. It is of such importance, that the heathens consider it one of the most acceptable species of charity, to assist poor females with a little property, that they may get married. It is considered, and it is in fact a calamity to a female here not to be "given in marriage." I presume $20 would enable the poor old man to marry both of his daughters. After making the three unfortunates a small present in money, (which gladdens their countenances, and drew tears from the eyes of the parents) I told them I would come there soon and preach, and would bring Mrs. Poor with me.—At this they were well pleased, and said they would call all their neighbours."

DESTITUTE PLACES.

[The Rev. Isaac Reed, in a letter dated *Cottage of Peace*, Indiana, Nov. 24th, and published in the Western Luminary, gives a description of a Missionary Tour, which he made across the Wabash to Paris, Illinois, at the earnest solicitation of several persons in that vicinity, who had removed from Ohio and East Tennessee, and who were desirous of being formed into a church. They had been there about two years with their families, but had never once been visited by a minister or missionary. On the 6th Nov., Mr. Reed, in company with another clergyman, reached Paris, and held an evening meeting in a school house.]

"While preaching, a very uncommon solemnity and deep attention seemed to prevail.—Numbers were affected to tears. After sermon the church was constituted out of the members present. They were 12; 3 elders were chosen. An examination then commenced, of persons who desired to become members; and on that and the following day, 13 were admitted on examination, and another by letter making 26.—Four adults were baptized; and a very deep and tender impression seemed to exist in the minds of many of the hearers. Many shed tears and confessed, when inquired of, that their minds were awakened into concern for their souls. It seemed that a revival of the Lord's work was begun. They had for nearly two years kept up society meetings on the Sabbath, and seemed to have desired and hoped and prayed for a preacher to come and see them, until they were prepared, when he came, to receive him as sent them of the Lord; and they seemed to wish to attend to the message, and to follow the Lord's will. The 8th, we constituted a Bible Society, auxiliary to the American, and left them. But we did not so soon leave the traces of the Lord's work. Where we held a meeting that night, a woman convinced of sin, when repentance was the subject of discourse, wept aloud. The next day we had preaching 7 miles further towards the Wabash; here also, numbers seemed concerned, and at night, in another part of the settlement 5 miles distant, it was yet more manifest. There were several children baptized;—one household of eight. And two days after, six persons were admitted on examination to the communion of the church. In short, in five days, we examined and admitted 19 persons to communion—constituted a church in a settlement beyond the point to which any of our ministers had before travelled—administered the sacrament twice—baptized 4 adults and 19 children. Indeed the fields of the Wabash, but more particularly on the west side of it, seemed white for the harvest. O that labourers may be sent forth to the harvest! It is a long and wide field, and none to reap, at least none whose constant business is this spiritual work. We have, in an extent of 95 miles north of Vincennes, 7 organized Presbyterian churches, and not a pastor—no, not a stated supply to feed one of them. And yet, by the Saviour's blessing, all these churches are increasing. And where a minister went one and two years ago, it is remembered and spoken of with interest, affection, gratitude and joy.

Several of these churches are near enough to unite, and two of them to support a minister. This is the case with two in Park county—with the villages of Terre Haute and Roseville—with the State line settlement and Paris—with Turman's Creek and Carlisle—with Washington and Portersville. The people are able to provide for five ministers in these 10 places, where there is *not one*, and *many* of them are *very anxious* to do it. But the men must go to them.—They know not where to apply for them, and they are too closely occupied with their farms and their domestic attentions, to look about much. But I think, sir, that Zion will yet gather strength, and give Christ glory in that most delightful country; and to these neglected sheep, many a pastor shall yet call, and in the wilderness fold a flock for the heavenly Shepherd."—*Rec. & Tel.*

DAVID BROWN.

David Brown, the young Cherokee Indian, who excited so much interest in all our principal cities last winter, arrived safely among his kindred, in the Arkansas country, some time ago. Since his return the following letter has been received by the Corresponding Secretary of the American Board. It presents the family in a very interesting light.—*N. Y. Obs.*

Point Pleasant, Arkansas, Sept. 20, 1824.

Dear Sir,

Long Before this time you must have heard of my speedy passage from Washington City to Arkansas, and of my delightful and joyful meeting with my brethren and kindred according to the flesh. My father and mother embraced me with tears. We were unable to converse for more than an hour; our mutual joy was so great, that we could not speak for some time. My friends ran as far they could see me, in order to meet me, and embrace me. The scene was somewhat similar to that of Jacob meeting with his beloved son Joseph.

I was glad to find so much religious feeling in my friends. My parents are very useful in this country, by making known to others the way of salvation. Since my arrival I have had no rest. My friends and relatives are so numerous, that I am constantly on a visit.—Dwight, and the residence of my brother Webber, I have made my homes. At Dwight I have all my books. On the Sabbath I interpret English sermons, and sometimes preach myself in the sweet language of *Tsullakee*, [the Cherokee.] Never were there greater prospects of success among the Cherokees than at present.

I expect to revisit my mother-country soon, on my father's business, and once more to be at Brainerd, and Creek-Path, beneath the tall trees of *Tsu-saw-ya-wa-sah*. In November and December please to write me at Brainerd, and inform me whether the Board can send us a printer, who is accomplished in his art. Pray send us one.

My fond remembrance to your family. Time and distance can never erase from my bosom the marks of friendship and attention I received in Boston.

DAVID BROWN.

Worthy of imitation.—On the cover of the London Missionary Register for October last, is the following acknowledgement of a donation to the Church Missionary Society.—"Thank offering to God for deliverance from eminent peril 1000*l.*" This reduced to our currency is nearly $4450. This is a noble way of showing gratitude to God for his particular mercies, for independent of the offering up of the heart to his love and service, wat can testify a better state of feeling, than a willingness to devote a portion of our worldly goods to the advancement of his cause among men?—Let those who have experienced any special marks of God's providential care in deliverance from dangers, by sea or land, in restoration from sickness, &c. think of the above example, and learn a valuable lesson.—*Phil. Rec.*

RELIGION AT SEA.

Rev. Joseph Eastburn, who has distinguished himself as the friend of seamen and who preaches to a congregation of Mariners in Philadelphia, has lately received a letter from a seaman at Valparaiso, dated August, 25, 1824, of which the following is an extract; "You would be delighted to have a glimpse of our forecastle on Sunday. It really reminds me of a little school room or a meeting house: every man and boy has his Bible, Tract, or some other book which seems to engross his whole attention: when they get through one they refer to their catalogue and make choice of another, and it is given them from the cabin. It is truly pleasing to see the poor fellows after being tossed and knocked about by the elements as they have been so much, engaged in the right way."—*N. H. Rep.*

SEAMAN'S MEETING.

The Seaman's Meeting on Central Wharf, in Boston, says the Recorder and Telegraph, has been maintained throughout the year as usual, on Lord's-day mornings, with becoming attention on the part of the hearers. The distribution of Tracts has been usually effected at this meeting. Within a few weeks, 3000 copies of "The Swearer's Prayer" have been presented from Vermont, for distribution at this port, a part of which are now in circulation.—Two friends of seamen, have contributed the sum necessary for an impression of 6000 copies, to be divided between the ports of New-York and Boston. After the example of a similar enterprize in Charleston, S. C., which which was attended with success, an inquiry has been instituted into the state of seamen's boarding houses in Boston, and an attempt made to establish one, admitting the exercise of religious influence, called the Bethel Boarding House.—Here meetings are held in the cold season of the year, the same as under the Bethel Flag in the warm.

MISSION HOUSE.

The Mission House, at West Boston, has been frequented by a congregation somewhat large, considering the accommodations of the house, particularly in the afternoon and evening, when the services are usually conducted by Rev. Mr. Jenks, the faithful pastor of the church there established. The Lord's Supper has been administered monthly—a prayer-meeting, previous to each celebration, has been uniformly attended—a weekly lecture has been preached, until lately; and a Bible Class was regularly assembled for instruction, while the health of Mr. Jenks permitted his attendance. In the vicinity of the Mission House, a part of the city well known for its moral debasement, numerous calls have been made by missionaries and ladies, who have not failed to warn, exhort, and entreat abandoned sinners to renonce their vices and be reconciled to God. These efforts have been attended with a degree of success.

Recorder & Telegraph.

At the anniversary of the N. Y. Bethel Union, says the New-York Observer, the meeting was addressed among others by two seamen, one of whom remarked on the sufferings and privations of sailors, and the other stated the benefits which they had derived from the efforts of the Bethel Union. These addresses produced a deep impression on the audience. Many were affected, even to tears.

The students in the Baptist Theological seminary at Hamilton, N. Y. have formed themselves into a Missionary Society. One object of the society is to "Obtain knwledge on missionary subjects."

A Male and Female Missionary Society auxiliary to the American Board of Commissioners for Foreign Missions, was organized at Northampton on the 6th of January.

The Albany Sunday School Society, has under its patronage twenty-one Schools, conducted by 148 teachers; and instructs 861 scholars.

REVIVALS.

Orin Beckwith, of Floyd, Oneida County, writes to the Editor of the Baptist Register under date of January 10th, that a revival commenced at that place in the latter part of November last, 'when old professors began to waken from their long slumbers, sinners were brought to bow to the sceptre of all-conquering grace, and backsliders were made to return and come to Zion with songs and joy upon their heads.' Forty six persons are represented as having made profession of religion, a greater part of whom, are between 13 and 25 years of age. A number have united with the Methodists. The writer says that the work still continues, without any thing as he thinks, which has the appearance of enthusiasm.

By a letter just received from Salina, Onondaga County, by a friend in this village, we learn that an interesting and extensive revival is now progressing at that place. But a little while since, Salina was enveloped in the thickest spiritual darkness.

We understand that an interesting revival has commenced at Potsdam, St. Lawrence Co. within a few weeks past; and that appearances are very encouraging.

The following letter is from the Rev. John Frost, of Whitesboro' under date of the 7th instant.

To the Editor of the Western Recorder.

SIR,—An unusual attention to religion has prevailed at Whitesboro' for a few weeks past, both in the Presbyterian and Baptist Societies. I have been much gratified with your views of the evils arising from giving publicity to the *first indications* of religious excitement, and thus creating expectations in the public mind, which perhaps, may never be realized. With the hope of preventing such evils, I deem it my duty to state the fact that present appearances are favourable, and that Christians are constrained to hope that many will be brought to repentance and submission.

It is desirable that accounts of revivals, should *first* appear in those religious papers which are *nearest* to the places where such revivals prevail.

These accounts are sometimes taken from letters addressed to friends, by persons who, in the warmth of their feelings, express more than facts will really justify. The exaggerated accounts thus published, at length return to the places from whence they originated, and are read by those who are able to compare them with facts. Perceiving the exaggeration, their confidence in similar statements is greatly lessened, and serious injury is done to them and to the cause of truth.

Should my life and health be spared, I may at a future period give you a detailed statement of the commencement and progress of this work of grace among us.

At present, I will only add, for the benefit and encouragement of the friends of Bible Classes and Sabbath Schools, that two Bible classes established a few months since, and the instruction imparted by the Superintendants and teachers in the Sabbath School, have been by the blessing of God, among

the most useful means of providing and exteding this good work among us.

Yours &c. J. FROST.

WESTERN RECORDER.

UTICA, TUESDAY, FEBRUARY 8, 1825.

It is too generally expected of an Editor, that he shall *always* be telling something new. That when there is no real intelligence, he should have recourse to rumours, to speculations, and to conjectures— and we had almost said—to absolute fabrications. The consequence is on the one hand an endless multiplicity of matter, a very small portion of which, will bear but a single, hasty perusal; and on the other hand—a feverish appetite crying to every thing in the shape of intelligence, true or false, "*give! give! give!*" never saying "it is enough."

But whatever course is pursued by political Editors, the conductors of Religious Journals, are bound to discountenance base and useless currency, and to aid the circulation of that which possesses sterling worth, and intrinsic merit.

In looking over our files of papers the week past, we find very little news either in the religious, political, or literary department; and can only say that as usual, we have endeavoured to do our best, with the existing materials.

The members of the Oneida Bible Society, are requested to peruse the Report of the Directors contained in the previous columns, and take home to their own bosoms, the inquiry, whether they have not been lamentably deficient in their contributions the year past; and whether, under existing circumstances, unusual exertions ought not to be made the present year. An additional motive to this course, may be derived from a letter from the Secretary of the parent Institution, which by mistake, was published in the last week's Recorder, instead of being incorporated in the Report.

Maternal Societies.—Among the many existing devices for doing good, should undoubtedly be reckoned as holding an important place, the establishment of Maternal Societies. After all that has been said and written on the subject of disciplining and training the minds of little children, there is still much want of system and information; and conscientious parents, even those who are the best informed, are constantly meeting with cases of doubt and difficulty, respecting which, a free interchange of opinions and an unembarrassed course of discussion must tend to the happiest results. Especially we indulge the hope that the fervent and united prayers that are offered by individuals thus associated, will result in calling down the richest blessings of heaven upon the interesting and precious objects of their care.

We are glad to learn through the medium of the religious newspapers, that these societies are increasing in number, and we have the farther happiness of stating that an institution of this kind has been formed in this village.

The third article in our columns to-day, has at least the merit of originality; and the first under the head of Religious Intelligence will be read with peculiar interest.

An itinerant preacher has furnished a valuable hint or two to-day, for the consideration of such vocalists as have deliberately folded up their tal ent in a napkin.

A. M. Beebe, Esq. has become Editor to the Baptist Register, which on the 25th February, is to be "issued on a full sheet, in the newspaper form, on good paper and with clear type," published weekly on Fridays.

We have received two or three numbers of the *Hartford* Connecticut Observer, from a perusal of which we are happy to say, that our anticipations are fully realized. The paper is neatly executed, the editorial department is managed with ability, and the labours of the Editor are seconded by the contributions of several able correspondents.

Amherst College.—The House of Representatives of Massachusetts, on the 28th Jan. by a vote of 114 to 96 granted leave to *bring in a bill* in favour of the incorporation of Amherst College.

The Oneida Presbytery were in session most of the past week, in this village. Considerable business came before them; and the Reports on the state of religion within their bounds were uncommonly interesting.

Another Missionary.—The Philadelphia Recorder says, that Mr. Nash has consented to go as a missionary among the Indians at Green Bay. There is already a station there, occupied by a school master and a catechist, under the superintendence of the General Missionary Society of the Protestant Episcopal Church.

POLITICAL.

CONGRESS.

In looking over the proceedings of Congress since the last Recorder was issued, we find that very little progress has been made with the bills formerly noticed; and as most of these are comparatively unimportant, it seems unnecessary to trace them through all their particular *adventures*, provided only, that the final result is given.

On Wednesday, January 26th, Mr. Wright, from the Committee to whom had been referred the subject of rules of the House, respecting the election of President and Vice President, presented a Report, which, from its length, we cannot at present lay before our readers. The subject creates far less excitement at Congress than might have been anticipated: and though, for aught we know, there may be *considerable business* done among the members *by way of barter* about these days, it seems probable that the choice will finally be made, without the manifestation of much feeling.

A Message from the President was received by both Houses, on Thursday, January 27th, respecting the Indian tribes. He proposes that they be removed to some suitable spot, and placed under an appropriate government.—The Message with its accompanying documents, was read and referred to the Committee on Indian affairs. There are, we should think, many advantages to be derived from the *amicable* prosecution of such a measure. But how is this to be brought about? The most influential Cherokees are decidedly opposed to the measure;—nor will they be easily persuaded to it; and, if we mistake not, the negociations are now held with the adherents of a Chief, who has been *degraded*, and who has become averse to the existing plans of civil and religious improvement. Other tribes, too, will probably be displeased with the measure; and what, if after all, it should turn out to have been projected by *interested* persons, whose representations to the President have been dictated by feelings of real hostility to the Indians!

The bill authorizing the President to cause a road to be marked out from the western boundaries of Missouri to the internal provinces of Mexico, has passed the Senate, and been sent to the House for concurrence.

The clause requiring printers' exchange papers to be limited to 50 per day, has been stricken out of the bill which contained it.

The bill to amend the the penal code of the United States, passed the House on Friday, January 22d.

NEW-YORK LEGISLATURE.

Such a mass of business now lies before the Legislature, that it seems a matter of some difficulty to make a judicious selection.

SENATE.—The business of choosing a Senator to Congress, occupied considerable attention, and called forth some debate the week past—the Senate are much divided on the question.

The Senate have resolved, that the Regents of the University be requested to give details of their proceedings since the adoption of the new constitution; and to state their *views* respecting their power to grant acts of incorporation.

Mr. Redfield from the committee to whom was referred that part of the governor's message relating to the election of justices of the peace, reported an amendment to the constitution, providing that four be elected in each town at the annual election, for four years after the first election, to be classed 1, 2, 3, and determined by lot, so that one shall be elected annually in each town.

Sundry inhabitants from Lebanon, Madison County, have, to their very great disgrace, sent a petition to the Senate for the removal of J. V. N. Yates, the Superintendant of Common Schools, on the ground that he has *lent his official sanction to the use of religious tracts as school books ! !* These petitioners must be downright heathen.

A resolution has passed both houses, the purport of which is to invite Gen. La Fayette to visit Albany during the present session of the Legislature; and authorising the Governor to make such provisions for his reception as the case requires.

Saturday Jan. 29th, on motion of Mr. Hurlburt, the commissioners of the canal fund were directed to report a sinking fund system, for the extinguishment of the debt due by the state for making the canals.

On motion of Mr. Lush, the clerk was directed to prepare a statement of the applications now before the legislature for monied incorporations, designating whether they are for insurance companies or banks, the amount of capital, where to be located.

On motion of Mr. Lawrence, the canal commissioners were required to report without delay, on the petition of Elias Gumaer, for relief in relation to a canal contract.

On Thursday, February 3d, the Assembly went in committee of the whole, (Mr. Hurlburt in the chair) on the bill relative to the purchase of lands of the Stockbridge Indians. [To purchase the lands of the Indians, that they may remove to Green-bay, and making provision for the occupants residing on those lands.] A long debate ensued, in which Messrs. Kirkland, Lush, Cunningham, Speaker, St. John and others, took part. Some urged the propriety of purchasing the lands, that the Indians might remove: others were opposed to the removal of these original proprietors of the soil, from the protection and fatherly care of this state. The committee rose and reported, without taking a question, and had leave to sit again.—*A. D. Ad.*

The following petitions have been preferred to the Assembly.

From Jefferson co. for leave to make a canal from the Black river, to Sackets' Harbour; for a canal from Bainbridge to the Erie canal at Utica; for the survey of a route of a canal, from Erie canal to Chenango Point; of Russell Ensworth and others, for a grant of money to improve the navigation of the Genesee river.

Bills have been reported in the Legislature, in favour of incorporating the Farmer's and Manufacturer's Bank at Utica; and the Herkimer County Bank at Little Falls.

Tribute of respect to Mr. Monroe.—The Legislature of Massachusetts, a short time since, on motion of the Hon. Mr. Winthrop, passed the following resolutions, as expressing their high sense of the able, impartial, and faithful administration of Mr. Monroe:

Resolved, That this Legislature, convinced, that JAMES MONROE, President of the United States, has rendered great, essential, and important services to his country, feel it a duty to offer to him the sentiments of their high consideration, respect and esteem.

Resolved, That this Legislature do approve of the truly republican, wise, and successful administration of JAMES MONROE, President of the United States; under whose administration, by the blessing of Divine Providence, peace has been preserved to the nation; and that when he shall retire from office, he will carry with him the sincere wishes of this Legislature for future health, prosperity and happiness.

It is proposed to employ the steam ship Robert Fulton against the pirates in the West Indies.

One of the penalties against duelling in the state of Missouri, is a *disqualification for office*. Upon the introduction of their late Governor into his office the two houses voted a suspension of the act in relation to *him*. Who ever heard of such a thing!!!

A committee of an association of gentlemen at Hartford, Con. for the improvement of the navigation of Connecticut river, have proposed the purchase of the corporated property of the proprietors of the several locks and canals on the river; and the building of other and more substantial works, for the better accomplishment of the object. A general meering of those interested is to be holden at Windsor Vt on the 19th inst.

There are in the commonwealth of Mass 161 manufacturing companies, in which are invested a grand capital of $21,465,000.

On the 22d of November, ten, and on the 24th, seven pirates were executed at Jamaica. Several of them confessed that they were induced to engage in the dangerous enterprize of piracy, by the facilities afforded by the authorities of Cuba, to dispose of their plundered goods.

The Rhode Island Legislature refused to incorporate any banking Institutions during their late session.

Lehigh Coal.—It is stated in the report of the managers of the Lehigh Coal and Navigation Company, of the 10th inst, that the quantity of coal on the land of the Company, is supposed to be equal to a four sided prism of 500 feet on each side, and seven miles in length; the largest body of coal known.

New Jersey Legislature.—Six new banks were incorporated by the Legislature of New-Jersey, at its late session.

It appears that the capitol of that state was infested with lobby members to an equal extent with the capitol of Albany; and a committee of the Legislature was appointed to investigate their conduct, whose report we have not seen. Mr. Noah advises, if any of *our* cattle have strayed into that state, that they *pound* them, and send them back, we paying all expenses.—As the committee of our Legislature affixed a mark upon each of them, they may be readily known.—*Lansingburgh Gazette.*

Another Territory.—In the Senate of the U. States, on the 5th inst. Mr. Benton presented a petition from the inhabitants of Michilimacinac, in the territory of Michigan, praying the establishment of a separate territorial government west of the Michigan territory, and north of the state of Illinois; and, on his motion, it was referred to a select committee of three.

Census.—A census under the state authorities has recently been taken in Georgia, Alabama, and Missouri, which shows the following results:

	1824.	1820.
Georgia,	212,000 Whites,	189,566 Whites.
	162,600 Blacks,	151,423 Blacks.
	374,600	340,989
Alabama,	230,284	127,901
Missouri,	67,347 Whites,	56,364 Whites.
	13,330 Blacks,	10,222 Blacks.
	80,677	66,586

FOREIGN.

From Noah's N. Y. National Advocate.

DREADFUL STORM.

[Regular files of Gagliani, Journal des Debates, Constitutionel, to the 16th Dec., London dates to the 11th, have been received.]

A most distressing and melancholy event has occurred at St. Petersburgh, occasioned by the overflowing of the Neva, in a hurricane. The bodies of SEVEN THOUSAND persons have been found in the houses, and EIGHT THOUSAND are still missing. Nearly all the provisions of the capital have been destroyed, and, as winter is at hand, it is to be feared that the population remaining will suffer the horrors of famine.

The same hurricane has gone over the northern coast of Jutland, passed Gottenburg and Stockholm, sweeping every thing in its course. The whole regiment of imperial carabanier guards, men and horses, have perished. A vessel of 100 guns, has completely disappeared; and all the imperial vessels in the harbour of Cronstadt, are lost. Burying-grounds have been washed away, and the dead bodies were floating through the streets. Whole stores of coffee and sugar have been destroyed; those articles have risen 50 per cent.

Five leagues round the city of St. Petersburgh, have all been destroyed.

According to a private letter of the 23d ult. from Stockholm, the same hurricane which did so much damage at St. Petersburgh, raged with equal fury in the Swedish capital, as well as in Gottenburgh, Vibourg, Jutland, etc. At Stockholm, vessels were torn from their moorings, and driven against each other; the roofs of houses were carried away, and the roads were so completely blocked up by trees, that travellers were under the necessity of cutting their way through with hatchets. Twenty-five vessels near the bridge of Munkbron, upon the lake Maeler, were carried away with the bridge and much damaged.

The storm commenced on the 18th, wind west, and continued so until the morning of the 19th; the Neva, then raised nearly even with the streets. At half past 8 o'clock, a sudden rise of the river took place, which in a few minutes overflowed the streets of St. Petersburgh; the people who lived on the lower floors run up stairs for safety. The water came up to the tops of the lamps, and the great Bridge was carried away at once; all the bridges are destroyed, or very much injured. At half past three in the afternoon, the water began to fall, and at 9 o'clock in the evening the streets were clear. All the cellars are filled, and goods destroyed, even those in the Exchange.

The gale began upon the shores of England and Ireland, and, after having wrought into fury the Northern Sea, and caused numerous shipwrecks upon the Northern coast of Jutland, passed by Gottenburg and Stockholm, continually rising more and more from south-west to north-east. In traversing Sweden, it swept away whole forests—but it was naturally in the Gulf of Finland that its ravages would be most severely felt, its violence having kept up to that spot. In an instant, it drove the waters of the Baltic into the Gulf of Finland, which, being terminated by a point towards the east, must have experienced, particularly towards that extremity, a sudden and immense elevation of its waters.

This line, which appears to form a double curve, determined by some lofty lands, presents upon the map a developement of from 270 to 400 leagues, over which the hurricane travelled in a few, and perhaps even in one minute;—for we have not yet precise information upon the exact moment when this phenomenon burst upon the different countries which it visited.

Spain.—By the Madrid papers of the 25th ult it appears that nine Constitutionalists were executed at Corrunna, for crimes alleged to have been committed in July 1823. Arbitrary arrests were still the order of the day in Madrid and the police had even gone so far as to issue an order commanding all the inhabitants to deliver whatever books might be in their possession, and all the papers printed since 1820, to the curates of their respective districts, who were to return such as they considered proper to remain in existence, and to burn all other.

A terrible hurricane was experienced at Monte Video on the 16th of Oct. which destroyed much shipping in the harbor and 20,000 lights of glass in the town. Hail stones measuring 5 3-4 inches were picked up the next morning.

Letters from Africa state that the king of the Ashantees (Addo Assia) has been killed and his capital and territory plundered by the Dunquiras.

The president of Mexico has published a decree requesting proposals for cutting a canal from the Atlantic to the Pacific by the way of the isthmus of Tehuantepec and the rivers of Alverado, Panuco, Bravo del Norte, Santiago and Colorado of the west.

The king of Prussia was married on the 9th of Nov. to a young lady, with whom he had been acquainted at Toplitz. The king is in his 55th year, and had been a widower more than 14 years.—*Salem Obs.*

Treaty with Russia.—A treaty has been concluded between the United States and Russia, which establishes the boundary line of the two nations upon the nothwest coast of America, and the Islands adjacent, at 54 deg. 40 min. north latitude.

France, though not the native land of the vine, has, at the present day, almost four million acres devoted to its cultivation. the average production of of these immense vineyards is about one thousand million gallons; and the whole value of their vintage, about an hundred and twenty-five thousand dollars.

The use of copper utensils for culinary purposes ought to be carefully avoided because the weakest saline mixtures operate more or less powerfully upon them.

The King of Portugal, it is said, has nearly *completed* a *Constitution* for his kingdom—Quere—Will not the "legitimates" set it aside?

Spain.—It was said (Dec. 2d,) that a decree would be published immediately, recalling all the Spanish Emigrants who had left the kingdom within a year past, on pain of perpetual banishment and confiscation.

The London Traveller says, that "he is most happy in learning the re-election of that great and good man Gov. Clinton, to the office of Governor of the State of New York."

The Lord High Commissioner of the Ionian Islands has published a proclamation acknowledging the *blockade of Patras and Lepanto*, by the Greeks.

From the Recorder and Telegraph.

MINISTERIAL LONGEVITY.

MESSRS. EDITORS.—In your last paper I perceived an article respecting the late Rev. *Nehemiah Porter*, from which it would seem that he was longest in the ministry of any clergyman ever settled in New England—viz. *seventy-four years*. This I believe a mistake. Rev. Nehemiah Porter graduated at Harvard College in 1745, and was ordained the fourth minister of the second Church in Ipswich, (formerly Chebago, now Essex) January 3, 1750, [not 1746, as your corpespondent states] and was dismissed June, 1766. He was afterwards settled in Ashfield; Massachusetts, where he died, Feb. 29, 1820, in the 100th year of his age; having in June preceeding received Rev. Thomas Shepherd for his colleague. Excepting Rev. Nathan Birdseye, of Westhaven, in Connecticut, I know of no settled minister in New-England, who attained so great an age as Mr. Porter, but Father Higginson of Salem was longer in the ministry. Mr. John Buss of this state [New Hampshire] who was a preacher of the gospel 38 years, probably furnishes an instance of greater longevity than is to be found among the ministers of our country.

NOTICE.

The Directors of the Western Education Society are to meet at the Boarding House, in Clinton, on Wednesday, the 16th inst. at 10 o'clock, A. M. It is requested that all those ministers, who are Directors for life, would attend the meetings of the board.

ORDINATIONS AND INSTALLATIONS.

Nov. 6.—Rev. *J. Wellman* over the Congregational Church in Frankfort, Me. Sermon by Rev. Professor Fowler of Bangor.

Nov. 17.—Rev. *Willard Pierce*, at Foxborough, Mass. sermon by Rev. Mr. Holmes of New Bedford.

" " —Rev. *Adolphus Terry*, at West Hartland, Mass. as Colleague pastor with Rev. Nathaniel Gaylord, sermon by Rev. Mr. Beach of Winsted.

Nov. 18.—Rev. *George W. Campbell*, at South Berwick, Me. as a colleague pastor with Rev. John Thompson, Sermon by Rev. Mr. Thurston of Winthorp.

Dec. 1.—Rev. *Ira Ingraham*, installed as Colleague with Rev. Jonathan Allen, over the first Church and Society in Bradford.

" " —Rev. *Carlos Wilcox*, over the new Congregational Church in Hartford. Sermon by Rev, Dr. Spring, of N. Y.—On the morning of the same day, the Church was dedicated to the service of ALMIGHTY GOD, Sermon by Rev. Mr. Hawes of Hartford.

Dec. 5.—Rev. *John Jellon*, of Christ's Church in Ann-street N. Y. was admitted to the order of priests, at Hartford Con. by the right Rev. Bishop Brownell, Sermon by Rev. N. S. Wheaton.

Dec. 8.—Rev. *Jacob C. Goss*, over the first Congregational Church and Society in Topsham Me.

" " —Rev. *Charles W. Upham*, ordained, as Colleague pastor with Rev. Dr. Prince over the first Congregational Society in Salem, Mass. Sermon by Rev. Dr. Kirkland of the University.

Rev. *Joseph M. Brewster*, was ordained and installed Pastor of the church and people of Peru, Mass. on the 29th of December. Sermon by Rev. M. Pomeroy of Worthington.

Married,

In Albany, on Tuesday, February 1st, by Rev. Dr. Chester, Rev. JOHN SESSIONS of Adams, Jefferson County, to Miss ELIZA WINNE, of Albany.

UTICA ACADEMY.

THE next Term of this Academy will commence on the 7th of February next, under the care and instruction of Mr. D. Prentiss.

The Trustees, anxious to render the Academy valuable and useful, have availed themselves of the opportunity to obtain the services of this gentleman, who comes recommended by the advantages of much experience, ample qualifications, and unusual success. He has for several years presided over the Academy at Oxford in Chenango County, where his talents, assiduity and vigilance contributed essentially to its eminence and usefulness.

The Trustees of Utica Academy, aware of its importance, feel a deep solicitude to give it elevation and make it worthy the attention and patronage of those who are charged with the care of the education of children and youth, and confidently hope by the labours of the present preceptor, and increased attention on their part to attain those important objects.

All the branches of learning usually taught in Academies will be taught in this; and on terms as reasonable as to tuition.

An accomplished gentleman will be employed to instruct in French, if a sufficient number of pupils should wish to attend to that Language.

The Trustees respectfully invite attention to this institution, and trust that all reasonable expectations of success and advancement will be fully realized.

ERASTUS CLARK,
EBEN'R B. SHERMAN,
THOMAS WALKER,
THOMAS SKINNER,
WM. H. MAYNARD,
EZEKIEL BACON,
WILLIAM WILLIAMS,
SAMUEL STOCKING,
MONTGOMERY HUNT,
THO'S H. HUBBARD,
JOHN C. DEVEREUX,
SAMUEL C. AIKIN,
HENRY ANTHON.

Utica, January 26, 1825. 31tf

UTICA
Looking-Glass Factory.

WELLS M. GAYLORD,

RESPECTFULLY informs the public that he has taken a building on Franklin street, where he manufactures all kinds of Gilt and Mahogany framed Looking-Glasses, which may be had, wholesale and retail, at the store of WILLIAM CLARKE, opposite the Ontario Branch Bank, Genesee street, in a great variety of sizes, of the newest pattern, and at the New York and Albany prices.

Also, all kinds of Paintings, Prints, and Ladies' Needle Work, framed in superior style. Bed and window Cornices made to any pattern. Damaged Looking-Glass Plates re-silvered.—Old Frames re-gilt, and every kind of ornamental gilding done in the best manner and on the most reasonable terms. Likewise, Maps strained, varnished, and mounted on rollers.

All orders left with William Clarke, or with the subscriber, will be thankfully received and promptly attended to.

February 7th, 1825. 1y32

NEW STORE.

I. J. BERRY'S

Family Grocery, Agricultural and Garden Seed Store.

No. 65, Genesee St. Utica.

THE public are most respectfully informed that the above Store has been opened for the supply of such articles as are of general family use in the Grocery Line;—Such as Tea, Sugar, Coffee, Raisins, Fish, &c. &c.; together with a great variety of the choicest Liquors, and Wines. Those ladies and gentlemen who may think proper to confer their favours, may rely upon being supplied with goods of the first quality, and at the lowest prices.

Tavern Keepers will find it much to their advantage to tdke their supplies of Liquors and Groceries from this Store.

The proprietor begs to call the attention of his friends and the public in general, to the other branch of his establishment for the general supply of AGRICULTURAL, GARDEN and FLOWER SEEDS!

Those whose taste inclines to the culture of Botanical Plants, will here find a collection of the most rare and curious seed selected from the best sources, due caution having been taken to secure such as are genuine.

Farmers can be supplied with Seed Grain at this store.

Utica, Feb. 7, 1825. 32

THE subscriber has for sale a remarkably fine toned PIANO FORTE, made by Clementi & Co. of London, on an entire new principle, having the Harmonic Swell and Bridge of Reverberation.

Also;—A fine toned VIOLONCELLO, by Sebastian Kloz.—Price $100.

I. J. BERRY,
65 Genesee street, Utica.

J. C. HASTINGS & CO. 84 Genesee street, offer for sale,

20 Hhds. Molasses,
30 Bbls. Brown Sugar,
25 Boxes Lump Sugar, &c. &c.

With a very extensive assortment of Liquors & Wines, in Quarter Casks, and half Quarter Casks, and every article in the Grocery Line, all which are offered on the most favourable terms, and at the lowest Wholesale prices.

Utica, Feb. 8, 1825. 32tf

FRESH TEAS.

200 Chests, Hyson Skin, (various chops.)
13 do. Hyson and Young Hyson,
21 do. Souchong,

For sale by J. C. HASTINGS & Co.
84 Genesee street.

Utica, Feb. 8, 1825. 32

NOTICE

TO MANUFACTURERS OF SCYTHES.

THE subscribers have now on hand, in addition to their usual assortment of IRON & STEEL,

40 Tons, new and old Sable Russia Iron.
5 — German Steel (best quality.)

for sale at the New York prices; with the addidition of transportation only.

H. & S. STAFFORD.

Utica, 20th Jan. 1835.

TAKE NOTICE.

WHEREAS Robert Griffiths, of Steuben, has appointed his son, John R. Griffiths, his lawful Attorney, to transact all his business, persons having claims will please to present their bills, and those indebted will please to make payments to the above named Attorney, at or upon the second day of February next, at Robert Griffiths' house.

JOHN R. GRIFFITHS, *Atty.*

Steuben, Jan. 24, 1825.

POETRY & MUSIC.

"Kindled only at the skies."

From the United States Literary Gazette.

THE RIVULET.

This little rill, that from the springs
Of yonder grove its current brings,
Plays on the slope awhile, and then
Goes prattling into groves again,
Oft to its warbling waters drew
My little feet, when life was new.
When woods in early green were drest,
And from the chambers of the west,
The warmer breezes, travelling out,
Breathed the new scent of flowers about,
My truant steps from home would stray,
Upon its grassy sides to play;
To crop the violet on its brim,
And listen to the throstle's hymn,
With blooming cheek and open brow,
As young and gay, sweet rill, as thou.

And when the days of boyhood came,
And I had grown in love with fame,
Duly I sought thy banks and tried
My first rude numbers by thy side.
Words cannot tell how glad and gay
The scenes of life before me lay.
High visions then, and lofty schemes,
Glorious and bright as fairy dreams,
And daring hopes that now to speak
Would bring the blood into my cheek,
Pass'd o'er me; and I wrote on high
A name I deem'd would never die.

Years change thee not. Upon yon hill
The tall old maples, verdant still,
Yet tell in proud and grand decay,
How swift the years have passed away,
Since first a child, and half afraid,
I wander'd in the forest shade.
But thou, gay, merry rivulet,
Dost dimple, play and prattle yet;
And sporting with the sands that pave
The windings of thy silver wave,
And dancing to thy own wild chime,
Thou laughest at the lapse of time.
The same sweet sounds are in my ear
My early childhood lov'd to hear:
As pure thy limpid waters run,
As bright they sparkle to the sun;
As fresh the herbs that crowd to drink
The moisture from thy oozy brink;
The violet there, in soft May dew,
Comes up as modest and as blue;
As green amid thy current's tress,
Floats the scarce rooted water-cress;
And the brown ground-bird, in thy glen,
Still chirps as merrily as then.

Thou changest not; but I am chang'd
Since first thy pleasant banks I rang'd;
And the grave stranger, come to see
The play-place of his infancy,
Has scarce a single trace of him
Who sported once upon thy brim.
The visions of my youth are past,
Too bright, too beautiful to last.
I've tried the world, it wears no more
The colouring of romance it wore.
Yet well has nature kept the truth
She promis'd to my early youth;
The radiant beauty, shed abroad
On all the glorious works of God,
Shows freshly to my sobered eye,
Each charm it wore in days gone by.

A few brief years shall pass away,
And I, all trembling, weak and grey,
Bow'd to the earth, which waits to fold
My ashes in the embracing mould,
(If haply the dark will of fate
Indulge my life so long a date,)
May come for the last time to look
Upon my childhood's favourite brook:
Then dimly on my eye shall gleam
The sparkle of thy dancing stream;
And faintly on my ear shall fall
The prattling current's merry call;
Yet thou shalt flow as glad and bright
As when thou met'st my infant sight.

And I shall sleep: and on thy side,
As ages after ages glide,
Children their early sports shall try,
And pass to hoary age and die.
But thou, unchang'd from year to year,
Gaily shalt play and glitter here;
Amid young flowers and tender grass
Thy endless infancy shalt pass;
And singing down thy narrow glen,
Shalt mock the fading race of men.

A late number of the Christian Gazette, contains some rather decent original stanzas on social worship, adapted to the commencement of a new-year: but, would our readers believe it? —the author has directed that his stanzas be sung in the tune of *Amanda!* If he had intended to burlesque himself, he could not have hit upon a fitter expedient. We were in hopes that such ridiculous, we might almost say such scandalous tunes as this, had been fairly driven from the face of community.

An intinerant preacher whose report is published in a late number of the Pittsburgh Recorder—makes, on the whole, some pretty just strictures on the abuses that prevail in the existing method of conducting church music.—His remarks are as follows:

"In most congregations, this sacred and delightful exercise of religious worship is performed by a few individuals, perhaps not more than one fourth or one fifth of the assembly—a choir or band, consisting of males and females, who rise from their seats on different sides of the house, and carry the music in two or more parts. These have their hymn books, and sing without parcelling out lines. In a number of instances, the singing is well performed by those who conduct it. But the congregation *attend without books*, and unless their memories are very tenacious, *cannot eujoy, or sing with the understanding*, the most excellent songs of praise. These things, thought I, ought not so to be. The command to praise God is addressed, not to a few, but to *all* who can tune their voice to celebrate his praises: 'Both young men and maidens, old men and children; let them praise the name of the Lord—for his name alone is excellent—his glory is above the earth and the heavens." It may be objected that many are incapable of performing the exercise of praise with tolerable propriety. This is admitted; but there is little reason to expect that it ever will be otherwise while they are taught by established custom, that singing the praise of God is *not an incumbent duty, but is left optional with them whether they take any part in it or not.* Every man is bound to improve that talent for sacred music which God has given him, and employ it in his holy service. Books ought to be in the hands of every member of a congregation, who is able to read; but if it be *impossible* to procure them, it is humbly believed that the lines of every psalm or hymn ought to be parcelled out, in order that it may be possible for all present to profit by the important instruction or admonition which it contains."

The duty of publicly singing to the praise of God, implies the previous duty of cultivation—nor can we at all comprehend by what process of reasoning so many of our pious youth excuse themselves in a total neglect of this subject.—Much less can we understand, why those among the *pious of any age who can sing* acceptably, should continue to misimprove their talent.—Would that they might not be found without excuse in the great day of reckoning!—But what *are* their excuses? Does singing fatigue them? This is the unavoidable consequence of a neglect of practice. Let them return to their duty and the difficulty will soon be removed—even if they should not regain their *strength* of voice, their example will still have an important bearing on the interest of the exercise.

Will they plead that they have more *enjoyment* while sitting as listeners, than when actively engaged? So then, they have neglected their duty so long as to take *pleasure* in disobedience; and shall they also prefer self-enjoyment to duty?—Would this excuse avail *any thing* in the neglect of prayer under similar circumstances?

Or will they plead that is it *fashionable* to be absent from the place where the singers are seated? So then, the *fashions of this* world must take precedence of those which prevail in heaven! Christians *here* must not *disgrace* themselves by standing among their brethren, who accupy a less distinguished rank among the sons of earthly pride. Let them see to it, that in consequence of choosing the "highest seats in the synagogue," they are not eventually put to shame by having to give place to many whom in the pride of their hearts, they have secretly, though perhaps, unconsciously despised.

As to books, the necessity of having them placed in the hands of all the worshippers, is too obvious to require farther illustration.

The early Christians used to sing in so interesting a manner as frequently to invite the attention of the heathen who, the Fathers tell us, being first drawn into the assemblies of Christians from mere curiosity, were afterwards induced to frequent their places of worship, from better motives; but in the present age which boasts of the diffusion of light and intelligence, and good feeling and taste, the music in the majority of protestant congregations is more calculated, as one expresses it, to drive the heathen away, than to attract their attention. Even Christians of cultivated taste are often offended by it. Yet were church music like every other species of sacred literature, to be cultivated with strict reference to chaste simplicity and unaffected pathos, it would be no difficult matter to render it acceptable to every portion of community—and such indeed it was in the days of the reformers, who themselves became *deeply* interested in this part of the service. Are modern Christians then *growing wiser* that they neglect the art?

COMMUNICATIONS.

For the Western Recorder.

Mr. Hastings,—The following fragments were written at different times, when the subjects to which they relate occurred to me. You may make what use of them you please.

Yours, N. Y.

OBJECTIONS TO MISSIONARY EXERTIONS ANSWERED.

"If that Being whose power is almighty, has willed to permit, on earth, the protracted existence of an enormous evil, Why are we, whose power is limited, called upon to exhaust ourselves in a petty hostility against it?"

This objection is peculiarly adapted to do mischief by its assuming, in a degree, the merit of a reverential submission to the sovereignty and mystery of the Divine Government. But we would allege against this religious fatalism, the matter of fact, that though it has been the mysterious will of the Supreme Governor to permit great evils on the earth, it has evidently been his will to maintain a continual warfare against them and to employ men as means, towards exterminating them.

Why has there been any vindictive interposition of his, among the inhabitants of the world? Let the memorials of cities, tribes, and nations, and in one instance of a world destroyed, testify whether he has been at peace with irreligion and iniquity. And if we contemplate the Divine Being, as a revealer of truth and a lawgiver, the same character and design are conspicuous. Every thing he declares is in opposition to evil, and the whole course of Divine interference is to bring about its prevention. The Sun is not more conspicuous by its own light than is the character of the Divine economy in this respect—the institution of religion—the illuminations of the prophets and apostles—the mission of angels, and transcendantly above all the "manifestations of the Son of God to destroy the works of the Devil, breath one and the same spirit.

This objection is sometimes modified by admitting that we should engage in the enterprize when God's appointed time shall come." We would ask what appearances they expect, as signs of the set time? Will there be extraordinary meteors in the heavens? Or will not the objectors accept as the required sign, the prosperous circumstances that have attended thus far, the christian enterprize in the east?—the overthrow of Idolatry in the islands of the sea—and the promulgation of the gospel among the nations of the earth?

—

Nature and effects of Evangelical Repentance.—"When shall ye remember your own evil ways and your doings that were not good, and shall loathe yourselves in your own sight, for your iniquities and for your abominations. I thought on my ways and turned my feet unto thy testimonies—I made haste and delayed not to keep thy commandments."

—

Objections to Missionary & Bible Societies answered.—"Few are so poor says the objection, as not to be able to procure a Bible or the preaching of the gospel: and a far greater number, have no desire to obtain either." We admit the fact, but deny that it ought to assume the form of an objection. It should rather be considered an imperious call upon us for the exercise of our charities. Many, indeed, have no desire to obtain the Bible or the preaching of the gospel, yet how should it be otherwise? An object is seldom desirable where its value is unknown. But of the value of the Bible or the preaching of the gospel, those persons are in a great measure ignorant; and should this ignorance continue, what must be its consequence? The thought is overwhelming!—Like the unwary traveller, they will plunge into the fatal gulph, while ignorant of the ruin that awaits them. Is it not the part of benevolence and humanity to employ means to prevent the fall, and save their souls from destruction? to point out to the *blind the certain* destruction that is before them?

MISCELLANEOUS.

AN EXTRACT.

The following excellent remarks of the celebrated Hannah More, may find in some places, a ready application, though inserted without title or comment.

"To every thing there is a season," and a time for every purpose under heaven," said the wise man; but he said it before the invention of BABY-BALLS; an invention which has formed a kind of æra, and a most inauspicious one, in the annals of polished education. This modern device is a sort of triple conspiracy against the innocence, the health, and the happiness of children.—Thus by factitious amusements, to rob them of a relish for the simple joys, the unbought delights, which naturally belong to their blooming season, is like blotting out spring from the year. To sacrifice the true and proper enjoyments of sprightly and happy children, is to make them pay a dear and disproportionate price for their artificial pleasures. They step at once from the nursery to the ball-room; and, by a change of habits as new as it is preposterous, are thinking of dressing themselves, at an age when they used to be dressing their dolls. Instead of bounding with the unrestrained freedom of little wood-nymphs over hill and dale, their cheeks flushed with health, and their hearts overflowing with happiness, these *gay* little creatures are shut up all the morning, demurely practising the *pas grave* and transacting the serious business of acquiring a new step for the evening with more cost of time and pains than it would have taken them to acquire twenty new ideas.

Thus they lose the amusements which properly belong to their smiling period, and unnaturally anticipate those pleasures (such as they are) which would come in, too much of course, on their introduction into fashionable life. The true pleasures of childhood are cheap and natural; for every object teems with delight to eyes and to hearts new to the enjoyment of life; nay, the hearts of healthy children abound with a general disposition to mirth and joyfulness, even without a specific object to excite it; like our first parent, in the world's first spring, when all was new, and fresh, and gay about him,

they live, and move,
And feel that they are happier than they know.

Only furnish them with a few simple and harmless materials, and a little, but not too much, leisure, and they will manufacture their own pleasures with more skill, and success, and satisfaction, than they will receive from all that your money can purchase. Their bodily recreations should be such as will promote their health, quicken their activity, enliven their spirits, whet their ingenuity, and qualify them for their mental work. But, if you begin thus early to create wants, to invent gratifications, to multiply desires, to waken dormant sensibilities, to stir up hidden fires, you are studiously laying up for your children a store of premature caprice and irritability, of impatience and discontent.

While childhood preserves its native simplicity, every little change is interesting, every gratification is a luxury. A ride or a walk, a garland of flowers of her own forming, a plant of her own cultivating, will be a delightful amusement to a child in her natural state; but these harmless and interesting recreations will be dull and tasteless to a sophisticated little creature, nursed in such forced, and costly, and vapid pleasures. Alas! that we should throw away this first grand opportunity of working into a practical habit the moral of this important truth, that the chief source of human discontent is to be looked for, not in our real, but in our factitious wants; not in the demands of nature, but in the insatiable cravings of artificial desire!

When we see the growing zeal to crowd the midnight ball with these pretty fairies, we should be almost tempted to fancy it was a kind of pious emulation among the mothers to cure their infants of a fondness for vain and foolish pleasures, by tiring them out by this premature familiarity with them. And we should be so desirous to invent an excuse for a practice so inexcusable, that we should be ready to hope that they were actuated by something of the same principle which led the Spartans to introduce their sons to scenes of riot, that they might conceive an early disgust at vice! or possibly, that they imitated those Scythian mothers who used to plunge their new-born infants into the flood, thinking none to be worth saving who could not stand this early struggle for their lives; the greater part, indeed, as it might have been expected, perished; but the parents took comfort, that if many were lost, the few who escaped would be the stronger for having been thus exposed!

To behold Lilliputian coquettes, projecting dresses, studying colours, assorting ribbands, mixing flowers, choosing feathers;—their little hearts beating with hopes about partners and fears about rivals; to see their fresh cheeks pale after the midnight supper their aching heads and unbraced nerves disqualifying the little languid beings for the next day's task; to hear the grave apology, "that it is owing to the crowd, the wine, the heated room of the last night's ball;" all this, I say, would really be as ludicrous, if the mischief of the thing did not take off from the merriment of it, as any of the ridiculous and preposterous disproportions in the diverting travels of captain Lemuel Guliver.

INJURIOUS MAXIM.

"An injurious and destructive maxim," says Dr. Clark, in his concluding observations on the 6th chapter of Deut. "has lately been advanced by a few individuals, which it is hoped, is disowned by the class of Christians to which they belong; though the authors affect to be thought Christians, and rational ones too. The sum of the maxim is this: Children ought not to be taught religion, for fear of having their minds biassed to some particular creed; but they should be left to themselves, till they are capable of making a choice, and choose to make one. This maxim is in flat opposition to the command of God: and those who teach it, show how little they are affected by the religion they profess. If they felt it to be good for any thing, they would certainly wish their children to possess it; but they do not teach religion to their children because they feel it to be of no use to themselves. Now the Christian religion, properly applied, saves the soul—fills the heart with love to God and man: for the love of God is shed abroad in the heart of a genuine believer by the Holy Ghost given to him. These persons have no love, because they have not the religion that inspires it; and the spurious religion, which admits the maxim above mentioned, is not the religion of God, and consequently better untaught than taught. But what can be said to those parents, who, possessing a better faith equally neglect the instruction of their children in the things of God? They are highly criminal; and if their children perish through neglect which is very probable, what a dreadful account must they give in the great day! Parents! hear what the Lord saith unto you—Ye shall diligently teach your children that there is one Lord, Jehovah, Elohim; the Father, the Son, and the Holy Ghost; and that they must love him with all their heart, with all their soul and with all their might. And as their children are heedless, apt to forget, liable to be carried away by sensible things; repeat and repeat the instruction, and add line upon line, precept upon precept, here a little and there a little; carefully studying time, place and circumstances that your labour be not in vain. Show it in its amiableness, exciting attention by exciting interest—show how good, how useful, how blessed, how ennobling, how glorious it is. Whet these things on their hearts, till the keenest edge is raised on the stongest desire—till they can say, "Whom have I in heaven but thee! and there is none on the earth I desire besides thee."

SYSTEMATIC EXERCISE.

Captain Partridge in his lectures on education, delivered, we beleive, before the Military School at Norwich, Vermont, has the following remarks on the importance of sytematic exercise, as conducive to the health of students.

"The great importance and even absolute necessity of a regular and systematic course of exercise for the preservation of health and confirming and rendering vigorous the constitution, I presume, must be evident to the most superficial observer. It is for want of this, that so many of our most promising youths lose their health by the time they are prepared to enter on the grand theatre of active and useful life, and either prematurely die or linger out a comparatively useless and miserable existence. That the health of the closest applicant may be preserved when he is subjected to a regular and systematic course of exercise, I know from practical experience; and I have no hesitation in asserting, that in nine cases out of ten, it is just as easy for a youth, however hard he may study, to attain the age of manhood with a firm and vigorous constitution, capable of enduring exposure, hunger and fatigue, as it is to grow up puny and debilitated, incapable of either bodily or mental exertion."

If the Captain is fully correct in his theory—and who can assert the contrary?—how important is it that it should be generally adopted by men of sedentary habits.

ILLUSTRATION OF DEUT. XXXII. 2.

"Their spot is not the spot of his children."

There may be here an allusion to the marks which the worshippers of particular idols had on different parts of their bodies, particularly on their foreheads. The different sects of idolaters in the east are distinguished by their sectarian marks, the *stigma* of their respective idols. These sectarian marks, particularly on their foreheads, amount to nearly one hundred among the Hindoos, and especially among the two sects the worshipers of Seeva and Vishnoo. In many places they are renewed daily; for they account it irreligious to perform any sacred rite to their god without his mark on their forehead. The marks are generally horizontal and perpendicular lines, crescents, circles, leaves, eyes, &c. in red, black, white, and yellow.

The Hindoos every morning perform their ablutions in the sacred lakes, and offer a sacrifice under the solemn grove.—After having gone through their religious ceremonies, they are sealed by the officiating brahmin with the mark either of Vishnoo and Seeva, the following of whom respectively form the two great sects among the Hindoos. The mark is impressed on the forehead with a composition of Sandalwood, dust, and oil, or the ashes of cowdung and turmeric. This is a holy ceremony, which has been adopted in all ages by the eastern nations, however differing in religious profession.

Forbes' Oriental Memoirs.

THE POET SHENSTONE AND THE ROBBER.

Shenstone was one day walking through his romantic retreat in company with his Delia, (her real name was Wilmot,) when a man rushed out of a thicket, and presenting a pistol to his breast, demanded his money. Shenstone was surprised, and Delia fainted. "Money," said the robber, "is not worth struggling for; you cannot be poorer than I am"—"Unhappy man!" exclaimed Shenstone, throwing his purse to him, "take it and fly as quick as possible." The man did so, threw his pistol in the water, and instantly disappeared. Shenstone ordered his foot boy to follow the robber, and observe where he went. In two hours the boy returned, and informed his master that he followed him to Hales-owen, where he lived; that he went to the door of his house, and peeping through the key hole saw the man throw the purse on the ground, and say to his wife, "Take the dear-bought price of my honesty;" then taking the two children, one on each knee, he said to them, "I have ruined my soul to keep you from starving;" and immediately burst into a flood of tears. Shenstone, on hearing this, lost no time in inquiring the man's character, and found that he was a labourer oppressed by want, and a numerous family; but had the reputation of being honest and industrious. Shenstone went to his house; the poor man fell at his feet, and implored mercy. The poet took him home with him, and provided him with employment.

NOTICE.

THE subscriber offers for sale a TANNERY with fifty vats—a BARK MILL—FULING MILL—and ROLLING MACHINE, which go by water, with convenient buildings, all in good repair; also, a convenient dwelling House, Barn, and one acre of Land, which will be sold on reasonable terms, and the payment made easy. For further particulars inquire of the subscriber on the premises.

The above premises are four miles from the Canal. BENJAMIN FRISBIE.

Westmoreland, Dec. 20, 1824. 30tf

WILLIAM CLARKE'S

LOTTERY AND EXCHANGE OFFICE,

No. 53, Genesee Street, Utica.

Tickets and Shares, for sale, in Class No. 4, for Dec. 1824, to be drawn on the 6th of April next.

CAPITAL PRIZES.

2 Prizes of	$10,000		41 of	$200
3 —	5,000		51 —	100
1 —	3,082		51 —	60
17 —	1,000		1734 —	12
20 —	500			

and a great number of smaller ones. Present price of Tickets, $6. Shares in proportion.

Orders per mail (post paid) promptly attended to.

Utica, January 20th, 1825. 29

MEXICO ACADEMY.

NOTICE is hereby given, that the next quarter will commence on the 10th of November inst., under the instruction of Mr. Mason W. Southworth as principal, and Miss Maria Benham assistant. The Trustees would inform the public, that a separate apartment is prepared in the Academy for Young Ladies: and, that a boarding house, for their accomodation near the Academy, is fitted up with convenient rooms for lodging and private study: Board may be obtained for one dollar per week. It is believed that the reasonable expectations of those parents who place their children in this Institution, will not be disappointed.

Terms as follows:

For Latin, Greek, Mathematics, &c.;	$4 00,	per. qr.
English Studies;	3 50	do
Painting, Map Drawing and Embroidery;	4 00	do

Chester Hayden, William Watkins,
Oliver Leavett, Elias Brewster,
James Abell, Wm. S. Fitch,
William Williams, David R. Dixon.
Seth Severance, *Trustees.*

Mexico, Nov. 4th, 1824. 23—tf.

JOHN CAMP & Co. No. 98, Genesee street, Wholesale and Retail Dealers in India, European, and American Dry Goods, Liquors, and Groceries.

Cash and the highest prices, paid for Pot and Pearl Ashes.

January 25, 1825.

JUST published and for sale, by Merrell & Hastings No. 40, Genesee-st. *"Questions on the Historical parts of the New Testament: Designed for Sabbath Schools. By* Truman Parmele, *Superintendent of the Utica Union Sabbath School.* Utica, Sept. 28, 1824.

NOT RETURNED.

The person who borrowed of the subscriber at some former period, the 2d Number of the American Edition of the Edinburgh Encyclopædia, will confer a favour by returning it as speedily as possible.

THOMAS HASTINGS.

Utica, Jan. 3, 1825.

M. HITCHCOCK, has constantly on hand, a large assortment of *Drugs and Medicine, Dye Woods and Dye Stuff, Paints and Oil, Liquors and Groceries:* Wholesale and Retail. Feb. 3d, 1824. 3—tf.

FOR sale by Merrell & Hastings, No. 40 Genesee-street, the

CHRISTIAN AND COMMON ALMANACK,

by the gross or thousand.

Utica, Nov. 9th, 1824.

TERMS OF THE WESTERN RECORDER.

I. The Western Recorder will be issued on Tuesday of each week, commencing with the first Tuesday in January, 1825.

II. It will be put to subscribers at Two Dollars and fifty Cents if paid in advance; or Three Dollars if paid at the end of the year.

III. Persons becoming responsible for more than six copies and less than ten, will be allowed a discount of fifteen per cent., for ten copies or more, a discount of twenty per cent. Individuals forming themselves into companies of ten will thus reduce the price in advance to Two Dollars.

IV. No subscription will be received for a less term than one year.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.

MERRELL & HASTINGS, *Publishers.*